

the harp. 'And when the evil spirit of the Lord was upon Saul, the minstrel took a harp and played with his hand, so Saul was refreshed and made well.' But not from Saul alone; from our hearts, also, that minstrel dispelled an evil spirit. Oh how many wretched hearts have his peace notes sorrow's depths to heaven's gates in rapt devotion! Their sound hath gone out through all the earth. No bosom so wretched, no heart so dark to spiritual joy, but it shall be refreshed and made well, if like the afflicted Saul, it cry: 'Let David stand before me.'

Rev. G. H. Hastings, in *Biblical Repository*.

THE REFLECTOR.

THURSDAY, MAY 20, 1847.

Immoralities of Cities.

A discourse was delivered in the Harvard street church, on Sunday afternoon, 9th inst., by Rev. J. B. B. in behalf of city missions, which has excited considerable attention. The Boston Daily Journal says it was a 'very able discourse, delivered in a very impressive manner.' The Daily Evening Traveller, in a short sketch of it, says, 'We do not pretend to give an outline, even, of this most excellent discourse. Would that every inhabitant of this city could have heard it.'—Text, Matt. 11: 1.

The proposition of the preacher was, that cities should be regarded as eminently important fields for Christian effort. He sustained this proposition by showing that they are the strong points of the enemy. It is the policy of Generals in war, to direct their most powerful attacks against the large fortified places of their opponents. On the same principle, cities should be attractive to Christians. There are the gathering-places of the most skillful, daring and dangerous of the enemies of morality and piety. There the young are early initiated into the mysteries of wickedness—and woman, too, by her abandonment of virtue, and by adding herself to lewdness and crime, becomes the enemy of her sex and the means of destroying others. Cities are pre-eminent for their wickedness. Among the reasons which may be assigned for this, is their *condensed population*. Example is eminently contagious in a multitude. Masses are easily moved.—Hence, in a city the wicked have great influence upon those who are not yet corrupted. They also keep each other in countenance. They embolden each other. Another reason for the immoralities of cities is, the *secrecy* with which crime can be committed there. A man passes unnoticed in a crowd. He can much more readily escape detection in a densely populated, than in a thinly settled, place. Under this head of the discourse, it was stated that houses for licentious purposes exist in some of the most respectable streets of the city. And with so much secrecy is the wickedness carried on, that even the nearest neighbors are unaware of the character of these places. A keeper of one of these establishments stated to a gentleman that he allowed no spirituous liquors to be drank upon his premises, so that none of his frequenters could become intoxicated and make a noise. So there are *casinos* and *gaming saloons*, with equal secrecy. A third reason named for the wickedness of cities was, the *direct efforts* which are made by the vicious to corrupt the virtuous.

The startling fact was stated that there are establishments for licentiousness in cities, that have agents in different parts of the country to provide for them new inmates. When these agents find a female desirous of obtaining respectable employment, they recommend her to a certain house in the city, where they inform her is a respectable family whose work is light and pay liberal and sure. In her innocence and simplicity, she believes the statement, and starts off for the house, and there finds, when perhaps it is too late to escape, that she has been caught in a dangerous snare. In some instances, females are employed upon these infernal agencies. They go to manufacturing villages, enter the factories, and board with the other operatives, and when they find any among them, who exhibit an immoral tendency, they commence their efforts to corrupt them so far as to induce them to return with them to the city, holding out to them the promise of an easy and lucrative mode of life. It has also been discovered that cab-men and others are in the habit of taking young females who arrive at our depots unprotected, and driving them off to the house of the strange woman, instead of taking them, as they desired, to some respectable boarding-house! Facts like these ought to be known abroad, that parents in the country might perceive the danger to which their unprotected daughters are exposed when they come to the city.

Among other means for the corruption of the virtuous, were mentioned theatres in disguise; drinking houses, with their various *cafes*—fancy drinks to excite appetite, and drugged drinks to create stupor; gaming establishments, and a rage for speculation—an irresistible desire to make money without introducing into society an element of recklessness, and various methods of deception, on a large scale, in the transaction of business, which are eminently unfavorable to public morals.

The second reason which was stated why cities should be regarded as important fields of usefulness was, their *immense influence*. Cities give character to the country—cities rule the nation. The fashions, the amusements, the conventional customs and the morals of cities are soon imitated all over the country. The influence of cities has been greatly increased since the introduction of steam for purposes of travel. By railroads and steamboats, facilities of communication between city and country have been multiplied, by means of which acquaintances and familiarity between them increase, a knowledge of city practices rapidly spreads, the corrupting literature and even daily city papers are scattered far and wide, opportunity is furnished to the denizens of the country to attend the theatres, operas and circuses of the city, so that the cities furnish evening amusements to a wide extent of country, all

of which gives them tremendous influence. Thirdly, in cities there is a great *condensation of wealth*. How desirable that over all this should be written 'Holiness to the Lord.' To accomplish this, its owners must be converted to Christ.

Lastly, The example of Christ and the apostles was specified, who devoted their chief attention to cities and large towns.—The sermon was closed with four important inferences.

First, How desirable is it, that the number of Christians in cities should be greatly multiplied. Churches at a distance should cherish a deep interest in the character of these fountains of influence. They should pray for them, and endeavor to pour into them many of those who are the salt of the earth and lights of the world.

Secondly, This subject suggests, as a question of grave importance, whether it is the duty of good men, of order-loving, law-abiding, Christian men, who enjoy good health, to withdraw from cities into surrounding towns. It is the duty of all men to accomplish all in their power for morality, good order and piety. If now they have a wider field of usefulness in the city than in the country, if there they can influence the largest number, and can thus probably accomplish more good, it becomes a question which should be deliberately and seriously considered, whether it is right for them to remove. Suppose that all the upright, the virtuous, and pious, who could afford to, were to withdraw from this city as residents, how soon would disorder, violence and misrule become the order of the day, and the scenes which have recently transpired in Faneuil Hall constitute the daily drama of life?

Thirdly, We are furnished with an important rule to govern missionary operations. Take possession first of the large cities—the keys of empires. Begin at the heart of nations, and work outward to the extremities.

Finally, We see the importance of city missions. An appeal was then made in behalf of the City Mission Society of Boston, who support Rev. Mr. Howe.

The discourse was listened to with marked attention throughout. The theme which it discusses is timely and important, and the thoughts which it forcibly presents, deserve a wide practical dissemination.

Having shown this point clearly, and with a variety of illustration, Mr. B. proceeded to state that the most effectual way to benefit our nation, is to supply the spiritual wants of her population. He declared national immorality to be our chief source of danger, and presented the most striking examples from history to prove the assertion. Our national morality must be that of *Christianity*. A pure church is the country's only hope. 'This only is rock, all else is shifting sand.' 'The nation that will not serve me shall perish.' In this connection the preacher drew a most graphic picture of the prospective condition of our country without a prevalent vital Christianity. A republic of infidels, he declared to be a moral impossibility. He then stated, and illustrated with a variety of striking figures and facts, the inefficiency of *civilization, of knowledge, and of civil and good government*. He quoted the striking testimonies of Washington and the Duke of Wellington on this subject.

The next great point urged by the preacher was, that these wants of our nation must be met immediately; there must be no delay. The national character is now forming—is in a plastic state; but it will not be so fifty years hence. We must act on that twenty millions now living here; or what will our children do with the three hundred millions whom the country is destined with in a century to sustain? The gospel must go with the swelling tide of population toward the Pacific; even now it should be on its way, attending every emigrant band.—The population of New England increases every ten years fourteen per cent., while that of the United States increases twenty per cent. Mr. B. stated the heads of other trains of thought, which want of time compelled him to omit. One was the necessity of vigorously prosecuted home missions to the support and progress of foreign missions; another was the *economy* of immediate and generous effort, and another, the vast influence of America, and the American people by virtue of the Saxon energy and enterprise, in all quarters of the globe.

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REV. MR. BRIELLY'S SERMON.

Two of our most important denominational societies have held their annual meetings during the last week in the city of New York—the Home Mission Society and the A. & F. B. Society. A large number of other societies, some of them embracing members of our own as well as other denominations, have during the same week celebrated their anniversaries. Of all these a notice, more or less extended, is required; full reports of any meeting or exercise will not, therefore, be expected. Our limits will not permit them. We shall endeavor to give a lively, bird's-eye view of all that we see and hear, assured that this will better please our readers than prolix and formal reports.

On Sabbath evening, we sat with a large assembly, in one of the most spacious and elegant places of worship to be found in New York, (the Oliver Street church,) and listened to an excellent sermon from the Rev. Benjamin Brierly, of Salem. The Saviour's last injunction, 'Go ye, and teach all nations,' was the chosen text. The plan of the sermon was too broad, and embraced too much, for the preacher's opportunity, and his time was abridged by the length of the preceding

services; but he wisely omitted large portions of the sermon, relieving his auditory while yet the most profound attention was given and the deepest interest felt. After an introduction, in which he noticed the spiritual darkness of the world previous to the divine revelation by Jesus Christ, he proceeded to exhibit the peculiar, pressing claims of our own nation among all the nations, to whom we are commanded to give the gospel. He disclaimed any disposition to disparage foreign missions; the field is the world; there are no geographical limits to the responsibility of the church; and as advocates of home missions we recognize this fact and rejoice in it. The church is essentially missionary; and the man whose mightiest sympathies are not stirred by an exhibition of the spiritual condition and necessities of the race, has no true philanthropy and no feeling in unison with the Deity.

The claims of our own country upon us are founded, first, on the relation we sustain to it. As the parent sustains a nearer relation and is bound by higher obligations to his own children than to another man's, so a citizen's relation to his own country is more important, and involves more, than his relation to other countries. Two great principles come in at once to substantiate this superiority of claim from a nearer relationship; first, in all cases the measure of opportunity and ability is the measure of obligation; and second, our accountability is proportioned to our obligation. Christians in Europe will not be held accountable in the same degree as ourselves for the spiritual wants of this country.

Having shown this point clearly, and with a variety of illustration, Mr. B. proceeded to state that the most effectual way to benefit our nation, is to supply the spiritual wants of her population. He declared national immorality to be our chief source of danger, and presented the most striking examples from history to prove the assertion. Our national morality must be that of *Christianity*. A pure church is the country's only hope. 'This only is rock, all else is shifting sand.' 'The nation that will not serve me shall perish.' In this connection the preacher drew a most graphic picture of the prospective condition of our country without a prevalent vital Christianity. A republic of infidels, he declared to be a moral impossibility. He then stated, and illustrated with a variety of striking figures and facts, the inefficiency of *civilization, of knowledge, and of civil and good government*. He quoted the striking testimonies of Washington and the Duke of Wellington on this subject.

The next great point urged by the preacher was, that these wants of our nation must be met immediately; there must be no delay. The national character is now forming—is in a plastic state; but it will not be so fifty years hence. We must act on that twenty millions now living here; or what will our children do with the three hundred millions whom the country is destined with in a century to sustain? The gospel must go with the swelling tide of population toward the Pacific; even now it should be on its way, attending every emigrant band.—The population of New England increases every ten years fourteen per cent., while that of the United States increases twenty per cent. Mr. B. stated the heads of other trains of thought, which want of time compelled him to omit. One was the necessity of vigorously prosecuted home missions to the support and progress of foreign missions; another was the *economy* of immediate and generous effort, and another, the vast influence of America, and the American people by virtue of the Saxon energy and enterprise, in all quarters of the globe.

The application was both beautiful and impressive. Who will evangelize America if we do not? *American* Christians have this high trust committed to them. How fearful their responsibility, in view of our national progress and the world's future history! We cannot—we have no room, to give the choice and finished illustrations and pointed sentences of this rich discourse, and will only add that we were happy for our brother, and for the noble cause he defended, that he prepared himself so well and acquitted himself so worthily.

STANTON STREET CHURCH.—A number have been dismissed from this church, of which the Rev. D. Bellamy was formerly pastor, to join the new interest under Mr. B. care, at Hope Chapel. But the efficiency of the new pastor, Mr. Remington, and the Divine blessing on his labors, have prevented much diminution of numbers; indeed we believe the congregation has of late increased. Success to the Baptists of New York! They have begun to learn that among four hundred thousand people, it will take a great while to reach the limits of their field of labor. More men and more houses of worship—more faithful preaching and pastoral effort—will be annually demanded for many years to come. We have had the pleasure of hearing Mr. R. from his own pulpit, and received a most favorable impression of his ability and fidelity.

HOPE CHAPEL CHURCH.—This new church has been publicly recognized in accordance with arrangements previously stated. All the exercises were interesting. Mr. Hodges' sermon was eminently appropriate and impressive.

NEW YORK ANNIVERSARIES.

Am. Baptist Home Mission Society.

REV. MR. BRIELLY'S SERMON.

<p>... doctrinal basis to detain the Mr. Kirk that the</p>	<p>care, and 4 churches, heretofore aided by the soc- ety, have undertaken to support their ministers with- out that aid.</p>	<p>Right of this book has been extensively noticed, and the theory which it sets forth, variously regarded. Its aim to show that the sufferings of the Innacu-</p>	<p>In Marlboro, April 27, Mr. James Wells, a native of N. C., 100. For many years he was a worthy member of a Baptist church in M. His loss to the church is very great.</p>	<p>town. Finally in this country, and all who feel disposed to favor the subject, are invited to be present. Addressee, 123, 100. L. C. HARRIS, Secy.</p>	<p>New Ipswich, N. H., May 13, 1847. 20-2</p>	<p>making up the new styles as soon as they are out. Will the early pleasure occasion. Wholesale Rooms, 21 and 23 stores, 123 Washington St., Boston.</p>	<p>11-30 W. M. SHUTE.</p>	<p>Yield, Combs, and ... in leading not less than a thousand of them to China. Give the book and read it. It is a strong argument on the most liberal basis.</p>	<p>CRORRY & LOOMIS, Nov. 20 and 45 Hanover Street.</p>	<p>17-30 Washington St.</p>
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